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# HIS MAIESTIES DECLARATION

concerning His Proceedings

with the States generall of the Vni-  
ted Prouinces of the Low

Countreys,

*In the cause of* D. CONRADVS  
VORSTIVS.



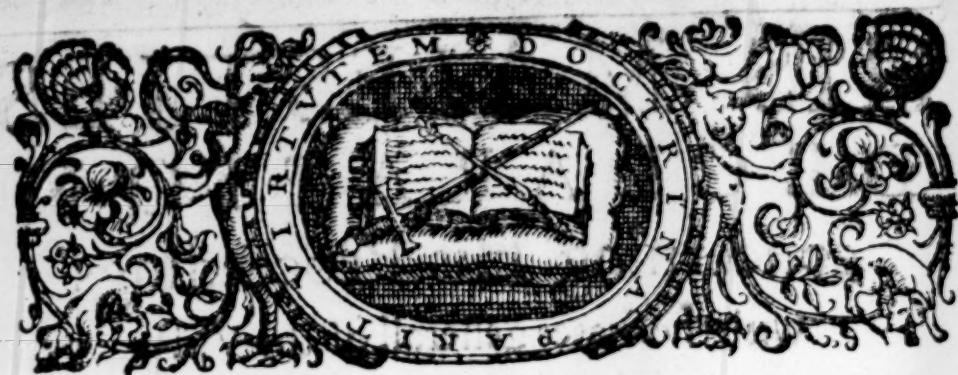
COLO s. 2. 8. Beware lest there be any man that spoile  
you through Philosophie, and vaine deceit.

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by Robert Barker, Printer to the Kings  
most Excellent Maiestie.

ANNO DOM. 1612.



T O  
THE HONOUR  
OF OUR LORD AND  
SAVIOUR IESVS CHRIST,  
THE ETERNAL SONNE OF THE  
ETERNAL FATHER, THE ONELY  
ΘΕΑΝΘΡΩΠΟΣ, MEDIATOR,  
AND RECONCILER  
OF MANKIND,

*In signe of Thankesfulnesse,*

HIS MOST HUMBLE,  
AND MOST OBLIGED  
SERVANT, IAMES by the Grace of  
GOD, King of Great BRITAIN,  
FRANCE and IRELAND,  
Defender of the FAITH,

Doeth DEDICATE, and CONSECRATE  
this His DECLARATION,



**T**hat it is one of the principall parts of that duety which appertaines vnto a Christian King, to protect the true Church within his owne Dominions, and to extirpate heresies, is a Maxime without all controuersie; in which respect those honourable Titles of *Custos & Vindex vtriusque Tabulae*, *Keeper and Auenger of both the Tables of the Lawe*, and *Nutritius Ecclesiae*, *Nursing Father of the Church*, doe rightly belong vnto euery Emperour, King, and Christian Monarch. But what interest a Christian King may iustly pretend to meddle in *alienâ Repub. within another State or Common-wealth* in matters of this nature (where Strangers are not allowed to be too curious) is the point in question, and whereof We meane at this time to treat.

For Our zeale to the glory of God, being the only motiue that induced Vs (as he who is the searcher of the heart and reines can witnesse) to make sundry Instances and Requests vnto the States Generall of the *United Prouinces*, for the banishment of a wretched *Heretique*, or rather *Atheist*, out of their Dominions, named D. *Conradus Vorstius*, hath bene so ill interpreted, or rather wrested to a peruerse sence, by a sort of people whose corrupted stomacke turnes all good nourishment into bad and pernicious humors (as if it had bene some vanitie and desire of vaine glory in Vs, or els an Ambition to encroach by little and little vpon the libertie of their State, which had caried Vs headlong into the businesse) As both to cleare Our owne honour from the darke mists of these false and scandalous imputations, as also to make it truely appeare vnto the Christian world, in what sort We haue proceeded herein; We haue thought good to publish this present Declaration, conteining as well the discourse of Our whole Negotiation hitherto with the States in this cause, as also the Reasons

sons which haue moued Vs to take it so to heart, and to perseuere therein as We haue done, and will doe ( God willing ) vntill it please him, to bring it to some good and happy end.

About the end of the last Haruest, and of the month of August, being in Our hunting Progresse, there came to Our hands two Bookes of the said *Vorstius*, the one intituled *Tractatus Theologicus de Deo*, dedicated to the Lantgraue of *Hessen*, imprinted in the yere 1610. the other his *Exegetis Apologetica* vpon that Booke, dedicated to the States, and printed in the yere 1611. Which Books, as soone as We had receiued, and (not without much horreur and detestation) cast Our eye onely vpon some of the principall *Articles* of his disputations contained in the first Booke, and his Commentary thereupon in the second, God is Our witnes, that the zeale of his glory did so transport Vs, as (to say with *S. Paul*) We stayed not one houre, but dispatched a Letter presently to Our Ambassadour resident with the States, to this purpose following.

*Trustie*

**T**Rustie and Welbeloued, &c. You shall  
 repaire to the States General, with all pos-  
 sible diligence in Our name, telling them,  
 that We doubt not, but that their Ambassadors  
 which were with Vs about two yeeres since, did  
 informe them of a forewarning, that We wished  
 the said Ambassadors to make vnto them in Our  
 Name, to beware in time, of seditious & hereti-  
 call Preachers, & not to suffer any such to creepe  
 into their State. Our principall meaning was of  
 Arminius, who thogh himself were lately dead,  
 yet had he left too many of his disciples behind  
 him. Now according to that care which We con-  
 tinually haue of the weale of their State, We haue  
 thought good to send vnto them a new aduertise-  
 ment vpon the like occasion, which is this: That  
 there is lately come to Our hands a piece of worke  
 of one Vorstius, a Diuine in those parts, where-  
 in he hath published such monstrous blasphemie,  
 and horrible Atheisme, as out of the care that a  
 Christian Prince, and Defender of the Faith, (as  
 We haue cuer beene) ought to haue of the good of  
 the Church, We hold not onely such a scandalous  
 Booke worthy to be burnt, but euen the Author  
 him-

himselfe to be most seuerely punished. This notwithstanding, We are informed, that the States are so farre from beeing sensible of so great a scandall to the Church, as that the most part of them haue already yeelded him their free consents and Voyces, for the obtaining of the place of Diuinity Reader in the Vniuersitie of Leyden, which the aboue-named Arminius, of little better stuffe, lately enioyed: and though himselfe bee dead, hath left his sting yet liuing among them. Having therefore understood, that the time of Election will be about Michaelmas next, and holding Our selues bound in honour and conscience, as a Christian Prince, and one who hath vouchsafed the States Our Royall fauour and support, in respect of their Religion, to preuent so great a mischiefe so farre as We are able: We will and require you to let them understand, how infinitely We shalbe displeased, if such a Monster receiue aduancement in the Church. And if it be alleadged, that he hath recanted his Atheisticall opinions, and that thereupon he may bee capable of the place, you shall tell them, that We thinke his Recantation so slender a satisfaction for so foule an offence, as that We hold him rather

\* This Catalogue is here purposely omitted for avoiding a needlesse repetition, seeing the principal poyns thereof are conteyned in a little Collection annexed at the end of our second letter written to Wynwood.

ther worthy of punishment, or at least to bee debarred from all promotion: Wherein, though we assure Our selfe, that they will of their owne discretions eschue such a viper, who may make a fearefull rent not onely in their Ecclesiasticall, but also in their politique State, yet notwithstanding all this, if they will continue their resolution to preferre him, you shall then make a protestation to them in Our Name, That We will not faile to make knowne to the world publicquely in print, how much We detest such abominable Heresies, and all Allowers and Tolerators of them. And because the States shall know upon what reasons we have grounded this Our Admonition, you shall receiue herewith a \* Catalogue of his damnable Positions, of which no one page of the Booke is free.

Given Under Our Signet, &c.

For obseruing, that so prodigious a Monster began to liue among them, We could do no lesse (considering the infinite obligations which we owe vnto God) then to make Our zeale appeare against such an enemy to the Essence of the Deity. Besides, the charitie, which

which Wee beare to the said States Our neighbors and Confederates, professing the same Religion that we do, did enforce Vs to admonish them, to eschew and preuent in time so dangerous a contagion, which dispersing it selfe, might infect, not onely the bodie of their State, but all Christendome also; the danger whereof was so much greater to our Dominions then to many others, by how much the *Prouinces* of the said States are neerer vnto Vs in their situation.

Our Ambassadour therefore hauing sufficiently acquitted himselfe of that which We gaue him in charge, by exhorting them in Our Name, timely to preuent the danger which might ensue by enterteyning such a guest as *VORSTIUS*, (which at that time they might easily haue done, seeing he was not yet settled at *Leyden*, neither was he lodged in the house appointed for the publique Reader, nor were his wife and family yet arrived, and therefore much more easie for them to haue rid him out of their countrey, sending him backe to the place from whence he came, according to the old Prouerbe,

*Turpius eijcitur, quam non admittitur hospes.*

“ It is more honest to refuse a guest, then when  
 “ you haue once receiued him, to thrust him  
 “ out of dores.) Yet notwithstanding all the  
 diligence that Our Ambassadour could vse,  
 and the oportunity which at that time was  
 offered them to discharge him, all the an-  
 swere hee could procure from them, was  
 but this, that,

*Whereas a Proposition was made on the be-  
 halfe of his Maiestie of Great Britaine, in the  
 assembly of the Lords States Generall of the  
 Vnited Prouinces by Sir Ralph Winwood  
 his Maiesties Ambassadour and Councellour in  
 the Councell of State in those Countreys, exhi-  
 bited in writing the 21. of the moneth precedent  
 (the substance thereof being first amply debated  
 by the Deputies of the States of Holland and  
 West-Frizeland, and thereupon mature delibe-  
 ration had) The said Lords States Generall in  
 answere to the said Proposition, haue most hum-  
 bly requested, and by these presents doe humbly  
 request his Maiestie to beleue, that as, for pre-  
 seruation of the libertie, rights and priuiledges  
 of the Low-Countreys, against the vniust, ty-  
 rannicall*

rannicall and bloody courses contrary thereunto, practised for many yeeres vpon the consciences, bodies and fortunes of the good Inhabitants of all qualities of those Countreys by the Spaniards and their Adherents, they haue bene constrained after a long patience, many Remonstrances, Requests and other submissiue proceedings vused in vaine, to take armes for their necessary defence, (when they saw no other remedy,) as also to craue the assistance of his Maiestie particularly, and of other Kings, Princes and Common wealths, by whose fauor, but principally by his Maiesties, they haue since continually sustained for many yeeres, with an exceeding great constancie and moderation as well in prosperitie as in aduersity, a heauie, chargeable and bloody warre, many terrible & cruel encounters, notable Battailles both by land and sea, matchlesse Sieges of a number of Townes, Ruines, and deuastation of Cities and Countreys, and other difficulties incident to the war: So do their Lordships alwayes cōfesse, that in specie the chiefe and principall reason which hath moued them at first to entertaine, and since to maintaine the said resolution, hath beene the foresaid tyrannie exercised vpon the consciences,

bodies, and goods of their people, by introduction of the Inquisition, and constraint in matter of Religion : For which respects their Obligation to his Maiestie is greatly increased, in that after so many demonstrations of affection, fauours, and assistances in the pursuite of their iust cause, his Maiestie is yet pleased, like a louing Father, to assure vnto them the continuance of the same Royall affection and assistance, by taking care that the true Christian reformed Religion bee purely and sincerely taught within their Countreys aswell in Churches as in Schooles; For which the Lords States Generall doe most humbly thanke his Maiestie, and will for their parts by all lawfull meanes, endeavour so to second his sincere and Christian intention in this particular, as his Maiestie shall receiue all good contentment.

As concerning the businesse of D. Vorstius, principally handled in the foresaid Proposition, the Lords States Generall (to make the matter more plaine) haue informed themselves, First that the Curators of the Vniuersitie of Leyden (according to their duetie, and the ancient custome euer since the foundation of that Vniuersitie,)

sitie,) hauing diligently made inquirie for some  
 Doctor to be chosen into the place of Diuinitie  
 Professor there, at that time void, after mature  
 deliberation were giuen to vnderstand, that at  
 Steinfeld within the Dominions of the Counts  
 of Tecklenbourg, Bentem, &c. (who were of  
 the first Counts that in Germanie had cast off  
 the yoke of the Papacie, Idolatrie, & impure reli-  
 gion, & imbraced the reformed Religion, which  
 to this day they maintaine) there did remaine  
 one D. Conradus Vorstius, who had continued  
 in that place about fiftene yeeres a Professor  
 of true religion, and a Minister; and that the  
 said Coniadas Vorstius for his learning and  
 other good parts was much sought after by  
 Prince Maurice, Lantgraue of Hessen, with  
 intent to make him Diuinitie Professor in  
 some Vniuersitie of his Countrey. Moreouer,  
 that he had sufficiently, and to the great content-  
 ment, euen of those that are now become his  
 greatest aduersaries, shewed with a Christian  
 moderation his learning and puritie in the holy  
 knowledge of Diuinity, against the renowned le-  
 suite Bellarmine: And that the sayd Conra-  
 dus Vorstius was thereupon sent for by the Cu-  
 rators

rators *aforesayd*, about the beginning of Iuly, 1610. which message beeing seconded by letters of recommendation from his Excellencie, and from the deputy Councelors for the States of Holland and Westtrizeland, vnto the sayd Counts of Tecklenburg, did accordingly take effect. In the moneth of August following, the said Election and Calling was countermined by certaine persons, to whose office or disposition the businesse did nothing at all belong: which being perceyued, and the sayd Vorstius charged with some vnsoundnesse of doctrine, the Curators did thereupon thinke fit, with the good liking of Vorstius himselfe, that as well in the Vniuersitie of Leyden, as at the Hage, he should appeare in his owne iustification to answer all accusers and accusations whatsoeuer. At which time there was not any one that did offer to charge him. In the moneth of May following, fixe Ministers did undertake to prooue, that VORSTIVS had published false and vnsound doctrine, who after ward beeing heard in full assembly of the States of Holland and Westtrizeland, (in the presence of the Curators, and fixe other Ministers) on the one part,

and

and Vorstius in his owne defence on the other part; and that which could bee said on either side to the severall points in their severall refutations respectively. The said Lords States hauing grauely deliberated vpon the allegations as well of the one part as of the other, as also heard the opinions of the said Ministers (after the maner and custome of the sayd assembly) could not see any reason, why the execution of that which was done by the Curators lawfully, and according to order, ought to be hindred or impeached. In August following there being sent ouer hither certaine other Articles, wherewith Vorstius was charged, and dispersed in little printed Pamphlets amongst the people, the sayd Lords States entred into a new consultation, and there resolved, that Vorstius (according both to Gods law the law of Nature, and the law written; as also according to the laudable use and customes of their country,) should be heard against his new accusers, concerning those Articles there layed to his charge. And moreouer, it was generally declared by the States of Holland and Westfrizeland there assembled, (as euery one of them likewise in his owne particular, and the Curators

and Bourgmasters of Leyden for their parts did specially declare :) That there was neuer any intention to permit other Religion to be taught in the Vniuersity of Leyden, then the Christian Religion reformed and grounded vpon the word of God: And besides, that if the sayd Vorstius should be found guilty in any of the aforesayd poynts whereof he was accused, that they would not admit him to the place of Professour. The Deputies of the sayd Lords States of Holland and Westfrizeland further declaring, that they doe assuredly beleene, that if his Maiesty of Great Britaine were well informed of the true circumstances of this businesse, and of their sincere intention therein, he would (according to his high wisdom, prudence, and benignity) conceiue fauourably of them, and their proceedings: whereof the Lords States Generall are no lesse confident; and the rather, for that the sayd Deputies haue assured them, that the Lords States of Holland and Westfrizeland their Superiors would proceede in this businesse (as in all others) with all due reuerence, care, and respect vnto his Maiesties serious admonition, as becommeth them.

And

*And the Lords States Generall, doe request the sayd Lo. Ambassadour to recommend this their Answer unto his Maiesty with fauour.*

*Giuen at the Hage, in the Assembly of the said Lords States Generall. 1. October. 1611.*

But before We had receiued this answer from the States, some of *Vorstius* Bookes were brought ouer into *England*, and (as it was reported) not without the knowledge and direction of the Author. And about the same time one *Bertius*, a scholler of the late *Arminius*, (who was the first in our age that intested *Leyden* with Heresie) was so impudent as to send a letter vnto the Archbishop of *Canterbury*, with a Booke intituled *De Apostasiâ Sanctorum*. And not thinking it sufficient to auow the sending of such a Booke, (the title whereof onely, were enough to make it worthy the fire) he was moreouer so shamelesse, as to maintaine in his letter to the *Archbishop*, that the doctrine conteined in his Booke, was agreeable with the doctrine of the Church of *England*. Let the Church of

*Christ* then iudge, whether it was not high time for Vs to bestir Our selues, when as this gangrene had not only taken hold amongst our neereſt neighbours ; ſo as *Non ſolum paries proximus iam ardebat*: not onely the next  
 “house was on fire, but did alſo begin to creep  
 “into the bowels of Our owne Kingdom; For which cauſe , hauing firſt giuen order , that the ſaid Books of *Vorſtius* ſhould be publike-ly burnt, as well in *Paules* Church-yard, as in both the *Vniuerſities* of this Kingdome, We thought good to renew Our former requeſt vnto the States, for the baniſhment of *Vorſtius*, by a letter which We cauſed Our Ambaſſadour to deliuer vnto them from Vs, at their Aſſembly in the *Hage*, the fiſth of No- uember ; whereunto they had referred Vs in their former anſwere, the tenor of which letter was as followeth :

**H**igh and mightie Lords, *Hauing vnderſtood by your anſwere to that Propoſition which was made vnto you in Our Name by Our Ambaſſador there reſident, That at your Aſſembly to bee holden in Nouember next,*

next, you are resolved then to giue order concerning the businesse of that wretched D. Vortius, We haue thought good (notwithstanding the declaration which Our Ambassadour hath already made vnto you in Our Name touching that particular) to put you againe in remembrance thereof by this Letter, and thereby freely to discharge Our selues, both in point of Our duetie towards God, and of that sincere friendship which Wee beare towards you.

First We assure Our selues that you are sufficiently perswaded that no worldly respect could moue Vs to haue thus importuned you in an affaire of this nature, being drawn into it onely through Our zeale to the glory of God, and the care which We haue that all occasion of such great scandals as this is, vnto the true reformed Church of God, might bee in due time foreseene and preuented. We are therefore to let you vnderstand, that We doe not a little wonder, that you haue not onely sought to provide an habitation in so eminent a place amongst you, for such a corrupted person as this Vortius is, but that you haue also afforded him your license and protection to print that Apologie which he hath dedicated

dicated vnto you; A Booke wherein hee doth  
 most impudently maintaine the execrable blas-  
 phemies, which in his former he had disgorged,  
 The which We are now able to affirme out of Our  
 owne knowledge, hauing since that Letter which  
 we wrote vnto Our Ambassador, read ouer and  
 ouer againe with Our owne eies (not without ex-  
 treme mislike and horror) both his Bookes, the  
 first dedicated to the Lant-graue of Hessen, and  
 the other to you. We had well hoped, that the  
 corrupt seed which that enemie of God Armini-  
 us did sowe amongst you some few yeeres since  
 (whose disciples & followers are yet too bold &  
 frequent within your Dominions) had giuen you  
 a sufficient warning, afterwards to take heed of  
 such infected persons, seeing your owne Coun-  
 trey-men already diuided into Factions vpon  
 this occasion, a matter so opposite to vnitie (which  
 is indeed the onely prop and safetie of your State  
 next vnder God) as of necessitie it must by litle  
 and litle bring you to vtter ruine, if wisely you  
 doe not prouide against it, and that in time.

It is true that it was Our hard hap not to heare  
 of this Arminius before he was dead, & that al  
 the Reformed Churches of Germanie had with  
 open

open mouth complained of him. But assoone  
 as We understood of that distraction in your  
 State, which after his death he left behind him,  
 We did not faile (taking the oportunitie when  
 your last extraordinary Ambassadors were here  
 with Vs) to vse some such speeches vnto the con-  
 cerning this matter, as We thought fittest for the  
 good of your State, and which we doubt not but  
 they haue faithfully reported vnto you; For what  
 need We make any question of the arrogancie of  
 these Heretiques, or rather Atheistical Sectaries  
 amongst you, when one of them at this present  
 remaining in your towne of Leyden, hath not  
 onely presumed to publish of late a blasphemous  
 Booke of the Apostasie of the Saints,  
 but hath besides beene so impudent, as to send  
 the other day a copie thereof, as a goodly  
 present, to Our Arch-Bishop of Canterbury,  
 together with a letter, wherein hee is not  
 ashamed (as also in his Booke) to lie so grossely,  
 as to anowe, that his Heresies contained in the  
 said Booke, are agreeable with the Religion and  
 profession of Our Church of England. For  
 these respects therefore haue Wee cause enough  
 very heartily to request you, to roote out with

speed those Heresies & Schismes, which are beginning to bud forth amongst you, which if you suffer to haue the reines any longer, you cannot expect any other issue thereof, then the curse of God, infamy throughout all the reformed Churches, and a perpetuall rent and distraction in the whole body of your State. But if peradventure this wretched Vorstius should denie or equiuocate upon those blasphemous poynts of Heresie and Atheisme, which already he hath broached, that perhaps may mooue you to spare his person, and not cause him to be burned (which neuer any Heretique better deserued, and wherein We will leaue him to your owne Christian wisdom) but to suffer him upon any defence or abnegation, which hee shall offer to make, still to continue and to teach amongst you, is a thing so abominable, as Wee assure Our selues it will not once enter into any of your thoughts: For admit he would proue himselfe innocent (which neuerthelesse he cannot doe) in most of those points wherewith hee is charged; yet were it but the scandall of his person, which will still remaine, it were cause more then enough for you to remooue him out of your Dominions. You know what is written

Written of Cæſars Wiſe, that it was not ſufficient for her to be innocent, but ſhe muſt alſo be free from all occaſion of ſuſpition: how much more then ought you to bee warie and cautious in a matter of ſo great importance as this, which concerneth the glory of God, the ſaluation of your ſoules, the ſoules of your people, and the ſafety of your State; and not to ſuffer ſo dangerous a ſparke to lie kindling amongst you? For a man may eaſily coniecture, that feare and the horrow of his owne actions will make him boldly deny that poyſon which boyleth at his heart. For what will not hee deny, that denieth the Eternitie and Omnipotencie of God? And howbeit he were innocent (as We haue ſaid before) the Church of God is not ſo ill furniſhed with men of ſufficiency for that place, as that you need be unprouided of ſome other, who ſhall not bee ſubieſt to that ſcandall, wherewith hee is ſo tainted, as it muſt bee a long penance, and many yeeres of probation, that muſt weare it away. But eſpecially ought you to bee very carefull, not to hazard the corruption of your youth in ſo famous an Vniuerſitie by the doctrine of ſo ſcandalous a perſon, who (it is to be feare) when he

D findeth

findeth himselfe once well settled there, will returne againe to his ancient vomit.

We will therefore conclude with this request vnto you, that you will assure your selues, that the affection onely which wee beare vnto your State, hath enforced vs to vse this libertie towards you, not doubting for our part, but that, as this which wee haue written vnto you, proceeds from the sinceritie of our conscience, so our good God will bee pleased to giue you a due apprehension thereof, and that your resolution in a matter of so great consequence, may tend to his glory, to your owne honour and safetie, to the extirpation of these springing Atheismes and Heresies, and to the satisfaction, not onely of vs, but of all the reformed Churches, who haue bene hitherto extremely scandalized therewith: But if on the contrary part, We faile of that we expect at your hands (which God forbid) and that you suffer hereafter such pestilent Heretiques to nestle amongst you, who dare take vpon them that licentious libertie, to fetch againe from hell the ancient Heresies long since condemned, or else to inuent new of their owne braine, contrary to the beliefe of the true Catholike Church, We shall

shall then bee constrained (to our great grieve)  
 publikely to protest against these abominations:  
 and (as God hath honoured Vs with the Title  
 of Defender of the faith) not onely to depart  
 and separate our selues from the Union of such  
 false and hereticall Churches, but also to exhort  
 all other reformed Churches to ioyne with Vs  
 in a Common Councell, how to extinguish, and  
 remaund to hell these abominable Heresies, that  
 now newly begin to put forth againe. And fur-  
 thermore for Our owne particular, We shalbe en-  
 forced strictly to inhibite the youth of our Do-  
 minions from repairing to so infected a place, as  
 is the Vniuersitie of Leiden. Sed meliora spe-  
 ramus, & ominamur, We hope and expect for  
 better: assuring our selues in the mercie of our  
 good God, that as hee hath a long time preserued  
 you from your temporall enemies, and at this  
 time is beginning to establishe your Estate to the  
 contentment of all your friends, (but especially to  
 Ours, who haue neuer beene wanting to assist  
 you vpon all occasions) that the same God will  
 not leaue you for a prey to your spirituall aduer-  
 saries, who gape at nothing but your utter de-  
 struction. And in this confidence wee will re-

commend you and the prosperitie of your affaires  
to the protection of God, remaining as wee  
haue euer beene,

Your good friend,  
JAMES R.

Given at Our Palace of Westminster the  
6. of October. 1611.

We writt likewise at the same time, ano-  
ther Letter to Our Ambassadour, for his di-  
rection in the whole businesse; the Copie  
whereof is this which followeth:

**T**Rustie and welbeloued. Perceiuing by the  
States their Answer to your Proposition  
deliuered to them in Our name, concerning  
the matter of Vorstius, that they haue taken  
time for their proceeding with him; and hauing  
some reason to thinke that his fauourers amongst  
them are stronger then were to be wished, Wee  
haue thought good to renewe our Admonition  
vnto them in this matter, by a Letter of Our  
owne, written at good length, and in earnest ma-  
ner, which you shall herewith receiue, and at the  
time of their meeting for this purpose, present  
vnto

unto them in Our name: Insisting with them with all the earnestnesse you can, both for the remoouing of this blasphemous Monster, as also that they may now at least take some such solid order, as this licentious libertie of disputing or arguing such Unprofitable questions (whereby new opinions may bee daily set abroach against the grounds of Diuinitie) may hereafter bee restrained as well at Leyden, as in all the rest of their Dominions. And for the better strengthening of this motion, Wee doe herewith send you a Note of some of the most speciall Atheisticall poynts, wherewith his Booke is full farced. But if contrary to Our expectation, all our labour cannot mooue them to giue satisfaction, not to Vs, but to the whole Church of God in this case, Then are you (if no better may bee) to renew our Protestation unto them, which wee sent you in our former Letter, assuring them, that Our first labour shall be to publish to the world their defection from the Faith, and true Church of Christ: Wee meane the defection of them, whom they maintaine and harbour in their bosomes: though wee purposely omitted this point in Our Letter unto them for being too harsh, except ali

other remedies were desperate. But Wee both  
wish and hope for better. Theobaldes. 6.  
October. 1611.

But before Our Ambassadour had opportunity to deliuer Our Letter to the States, there were not onely certaine people more cunning then zealous, who caused a rumour to be spread amongst the States, that We were become exceeding cold in the businesse, nay that wee had almost quite giuen it ouer, but also in the meane time, the said *Vorstius* was settled at *Leyden*, lodged in the qualitie of a publike Reader, and his wife and his familie there arriued, as hee himselte witnesseth in his Booke called *Christiana, & modesta responsio*. For his owne wordes in his preface are these, *Quum igitur Diuinâ vocatione sic ferente in eâ vrbe ac Prouinciâ sedem fixerim, cumq; domo totâ nunc habitem, quæ supremâ in terrâ iurisdictionem Vestram agnoscit, &c.* That is to say, Since therefore (God so disposing of me,) I haue settled  
 “ my selfe, and with my whole family do now  
 “ inhabite in that City and prouince, which  
 “ acknowledgeth your supreme authority on  
 earth,

earth, &c. Our Ambaſſador therefore hauing on the one ſide conſideration of that falſe report which was ſpred abroad of our coldnes in the buſines, and on the other ſide obſeruing how *Vorſtius* was eſtabliſhed at *Leyden* after our firſt Admonition and requeſt made vnto the *States*, but before their Aſſembly on the ſixt of Nouember, he then reſolved firſt to preſent vnto them our Letter, making likewise himſelfe a remonſtrance to the ſame purpoſe, which We haue here ſet downe, together with an extract of certaine paſſages, collected out of the ſaid Bookes of *Vorſtius*, which Wee ſent vnto our Ambaſſadour, and was by him then ſhewed vnto the *States*, that they might diſcerne the Lyon by his pawe.

**M***Y Lords: If euer the king of Great Britain my Maſter hath merited any thing of this State, (and how much he hath merited in reſpect of his great fauours, and Royall aſſiſtances, your Lordſhips acknowledging them with all gratitude can beſt witneſſe, and beſt iudge) hee hath ſurely merited at this preſent, hauing by his Letters full of zeale and pietie, which he hath writ-*  
*ten*

ten vnto you, endeauoured to procure the establishment of that Religion only within your Provinces, which the Reformed Churches of Great Britaine, France and Germany, by a mutuall consent, haue generally embraced. For what is it to his Maiestie, whether D. Vorstius be admitted Professor in the Vniuersity of Leyden or not? or whether the doctrine of Arminius bee preached in your Churches? sauing that as a Christian Prince, he desires the aduancement of the Gospell, and as your best friend and allye, the strengthening of your Commonwealth, whose first foundations were cymented with the blood of his subiects, and which in his iudgement can no way subsist, if wittingly and willingly you suffer the Reformed Religion to bee either by the practises of your Doctors sophisticated, or by their malice depraued.

If therefore Religion be as it were the Palladium of your Common-wealth, and that to preserve the one in her glory and perfection, bee to maintaine the other in her puritie, let your selues then be iudge, in how great a danger the State must needs be at this present, so long as you permit the Schismes of Arminius to haue such  
vogue

Vogue as nowe they haue in the principall townes of Holland, and if you suffer Vorltius to be receiued Diuinity Professour in the Vniuersity of Leyden ( the Seminary of your Church;) who in scorne of the holy word of God, hath after his owne fancie, deuised a new Seēt, patched together of seuerall pieces of all sorts of ancient and moderne Heresies. The foole said in his heart, There is no God: but hee that with open mouth, of set purpose, and of prepersed malice, hath let his pen run at randome, to disgorge so many blasphemies against the sacred Maiestie of God, this fellow shall weare the garland of all that euer yet were heard of, since by the meanes of the Gospel, the light of Christian Religion hath shined vnto the world. If any man doubt of it, for a proose, see heere what his Maiestie with his owne hand hath collected out of his writings.

### Out of his Annotations.

Cæterum, nihil vetat Deo etiam corpus ascribere, si vocabulum corporis in significatione latiore sumamus.

But there is nothing forbids vs to say, that God  
E bath

Pag. 210.

*hath a Body, so as wee take a body in the largest signification.*

Pag. 212.

Non satis igitur circumspèctè loquuntur, qui Deum vt essentiâ, sic etiam voluntate prorsus immutabilem esse affirmant.

*They therefore doe not speake circumspèctly enough, who say, that God is altogether as unchangeable in his will, as he is in his essence.*

Pag. 232.

Nusquam scriptum legimus, Dei substantiam simpliciter immensam esse, immò non pauca sunt, quæ contrarium sensum habere videntur.

*Wee finde it no where written, That the substance of God is simply immense: nay, there are many places, which seeme to carry a contrary meaning.*

Pag. 237.

Magnitudo nulla actu infinita est: ergò nec Deus.

*No Magnitude is actually infinite, and therefore God is not actually infinite.*

Pag. 308.

Et sanè si omnia, & singula rerum euenta, præcisè & ab æterno definita fuissent, nihil opus esset continuâ rerum inspectione, & procuratione, quæ tamen Deo passim tribuitur.

*And surely, if all and euery euent of things were precisely set downe, and from eternitie, there needed not then that continuall inspection and procuration, which neuerthelesse is euery where attributed vnto God.*

Pleniùs

Pleniùs tamen respondere videntur, qui certam quidem in genere vniuersalem Dei scientiam esse docent; Sed ita tamen, vt plures certitudinis causas in visione præsentium, ac præteritorum, quam in visione futurorum contingentium agnoscant.

*They therefore, who teach that there is in God a certaine vniuersall knowledge in genere, doe seeme to answere more fully; but so as they doe confesse likewise that there be more causes of certaintie in the vision of things present, then in the vision of things future contingent.*

Omnia etiam decreta quæ semel apud se præcisè definiuit, vno modo & actu, post factam definitionem accuratissimè nouit: sed de alijs omnibus, & singulis, quæcunque sunt & fiunt, seorsim, & per se consideratis, hoc affirmari non potest; quippe quæ non modo successiuè in tempore, verumetiam contingenter, & sæpe conditionaliter existunt.

*All things which God hath once decreed, and precisely determined, vno modo & actu, he doth after such his determination exactly know them: But this cannot be affirmed of all and euery other thing, which are, or come to passe, being considered seuerally and by themselves, because they haue their existence, not onely successiuely in time, but also contingently, and oftentimes conditionally.*

## Out of his Apologie.

Pag. 38.

Pater peculiarem quandam entitatem, seu quasi limitatam, & restrictam essentiam habere putandus est.

*It is to be understood that the Father hath a certaine peculiar being, or as it were a limited and bounded Essence.*

Pag. 43.

Vnde porrò non difficulter efficitur, etiam interna quædam accidentia in Deo, hoc est, in ipsâ (vt sic dicere liceat) proæreticâ Dei mente, ac voluntate, reuerâ existere.

*From whence it is easily prooued, that there are really certaine internall accidents in God, that is to say, (if it bee lawfull to vse such a word) in the very fore-electing minde and will of God.*

*In the 16. Chapter, hee doeth dangerously dissent from the receiued opinion of Diuines, concerning the Vbiquitie of Gods presence.*

*In the 19. Chapter, pag. 99. hee doeth attribute vnto God, Magnitude and Quantitie.*

*These are in part, the opinions of that great Diuine, whom they haue chosen to domineere in the Chaire at Leyden: In opposition wherunto, I meane not to say any thing else, then that which the Romane Oratour did once pronounce in the like case: Mala est & impia consuetudo*

*suetudo contra Deum disputandi, siue serio id fit, siue simulate: It is an euill and a wicked custome (saith he) to dispute against God whether it be in earnest, or in iest.*

*Now my Lords, I addresse my selfe vnto your Lordships, and according vnto the charge which I haue receyued from the King my Master, I coniure you by the amity that is betwixt his Kingdomes and your Prouinces, (the which on his part wil continue alwaies inuiolable) to awaken your spirits, and to haue a carefull eye at this Assembly of Holland, (which is already begun) ne quid Respublica detrimenti capiat, That the Common-wealth take no harme: which vndoubtedly, at one time or other, will be turned vpside downe, if you suffer such a dangerous contagion to harbour so neere you, and not remooue it out of your Prouinces as soone as possibly you may. The Disciples of Socinus (with whose doctrine he hath bene suckled in his childhood) doe seeke him for their Master, and are ready to embrace him. Let him goe, he is a Bird of their owne feather: Et dignum sanè patellâ operculum, A couer fit for such a dish.*

*On the other side, the Students in Diuinity*

at Leyden to the number of 56. by a dutiful Remonstrance presented vnto the States of Holland the 16. of October the last yeere, did most humbly beseech the sayd States, not to vse their authoritie in compelling them to receiue a Professor, who both by the attestations of the Diuinity Colledges at Basill and Heydelberg, as also by manifest euidence out of his owne writings, is conuincd of an infinite number of Heresies.

These reasons therefore, namely, the proofes of so many enormous and horrib'e Heresies maintayned in his Bookes, the instance of his Maiestie grounded vpon the welfare and honor of this Countrey, the requests either of all, or of the most part of your Prouinces, the petitions of all the Ministers (excepting those onely which are of Arminius Sect) should mee thinkes preuaile so farre with my Lords the States of Holland, and (we hope) will so farre preuaile, as they will at the last apply themselues to the performance of that, which both the sincerity of Religion, and the seruice of their countrey requireth at their hands. Furthermore, I haue commandement from his Maiestie to mooue you in his Name, to set downe some certaine Reglement

Reglement in matters of Religion throughout your Prouinces, that this licentious freedome of disputation, may by that meanes be restrained, which breedes nothing but Factions, and part-taking; and that you would absolutely take away the libertie of Prophecying, which Vorstius doth so much recommend vnto you in the dedicatory Epistle of his Anti-Bellarmino, the Booke whereof his Patrons doe boast so much.

To conclude, his Maiestie doth exhort you seeing you haue heretofore taken Armes for the libertie of your consciences, and haue so much endured in a violent and bloodie warre, the space of fourty yeeres, for the profession of the Gospell, that now hauing gotten the upper hand of your miseries, you would not suffer the followers of Arminius, to make your actions an example for them to proclayme throughout the world that wicked doctrine of the Apostasie of the Saints.

To bee short, the account which his Maiestie doth make of your amitie appeares sufficiently by the Treaties which hee hath made with your Lordships, by the succours which your Prouinces haue receiued from his Crowne, by the deluge

luge of blood, which his subiects haue spent in your warres. Religion is the onely sower of this Amitie: For his Maiestie being, by the grace of God, Defender of the Faith, (by which Title hee doeth more value himselfe, then by the Title of King of Great Britaine) doeth holde himselfe obliged to defend all those, who profess the same Faith and Religion with him. But if once your zeale beginne to grow cold therein, his Maiestie will then straightwayes imagine, that your friendship towards him and his subiects will likewise freeze by little and little. Thus much I had in charge to adde vnto that which his Maiestie in his owne letters hath written vnto you. You may be pleased to consider of it, as the importance of the cause doth require, and to resolute thereupon, that which your wisdomes shall thinke fittest for the honour and seruice of your Countrie.

But Our Ambassador hauing, after a delay for the space of diuers weeks, receiued this cold and ambiguous answere vnto Our Letter and Proposition, that is to say,

That,

That, The Lords States Generall hauing seriously deliberated vpon the Proposition which was made vnto them by Our Ambassadour the first of Nouember, as also vpon Our Letters of the sixt of October deliuered vnto them at the same time, did very humbly giue vs thanks for the continuance of Our Royall affection towards the welfare of their Countries, and the preservation of the true reformed Christian Religion therein; And that the said States Generall, as also the States of Holland and Westfrizeland in their seueral assemblies respectively, hauing entred into consultation (with all due reuerence and regard vnto Vs) concerning those Articles wherewith Doctor Conradus Vorstius was charged, the Curators of the Vniuersitie of Leyden did thereupon take occasion to make an Order prouisionall, That the said Vorstius should not bee admitted to the exercise of his place, which was accordingly performed; So as vpon the matter, he was then in the Citie of Leyden, but as an Inhabitant or Citizen. And that in case the said Vorstius should not be able to cleare himselfe from those accusations which were laide to his charge, before, or in the

next Assembly of the States of Holland, and Westfrizeland (which was to be holden in Februarie following) the Lords States General did then assure themselves, that the States of Holland and Westfrizeland would decide the matter with good contentment. And therefore for as much as at that time there could be no more done in the cause, without great inconuenience, and distaste to the principall Townes of the said Prouinces, Our Ambassadour was required to recommend thus much in the best manner hee could vnto vs, and with the most aduantage to the seruice of their countrey.

Vpon the coldnesse therefore of this Answer, (which hee feared would giue Vs no satisfaction) hee thought it was now high time to consider what the last remedy might be, whereof vse was to be made for the aduancement of this businesse: and perceiuing that hee had already performed all the rest of Our commandements, excepting onely to Protest in case of refusall, and esteeming such a colde Answer, accompanied with so many delayes, to be no lesse in effect, then an absolute Refusall, he thereupon resolved

to

to make this Protestation in their publique assembly, which hereafter followeth.

*My Lords ; The Historiographers, who haue diligently looked into the Antiquities of France, doe obserue, that the Aduocates there in times past, were accustomed to begin their pleadings with some Latine Sentence taken out of the holy Scripture : I shall at this time follow their example, and my Sentence shalbe this : Si peccauerit in te frater tuus, argue eum inter te & ipsum solum ; si audiuerit te, lucratus es fratrem tuum ; si non audiuerit te, adhibe vnum atque alterum, vt in ore duorum vel trium stet omne verbum : si non audiuerit eos, dic Ecclesiæ. If thy brother trespassse against thee, goe and tell him his fault betweene him and thee alone, if hee heare thee, thou hast wonne thy brother ; but if hee heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses euery word may bee confirmed: and if hee refuse to heare them, tell it vnto the Church.* ” ” ” ” ” ” ” ” ” ”

*There is not any one of you ( as I suppose ) in this Assemblie, that will not acknowledge the brotherly loue wherewith the King my Master*

hath alwayes affected the good of your Provin-  
 ces, and the fatherly care which he hath euer had  
 to procure the establisment of your State. In  
 which respect his Maiestie hauing Understood,  
 that my Lords the States of Holland were de-  
 termined to call vnto the place of Diuinitie  
 Professour in the Vniuersitie of Leyden, one  
 Doctor Conradus Vorstius, a person attainted  
 by many witnesses, iuris & tacti, of a number  
 of Heresies (the shame whereof would light  
 vpon the Church of God, and consequently vpon  
 his Maiesties person and Crownes) is there-  
 with exceedingly offended: And for the more  
 timely preuention of an infinitie of euils, which  
 necessarily would thereupon ensue, did giue mee  
 in charge by expresse Letters to exhort you  
 (which I did the 21. of September last) to wash  
 your hands from that man, and not to suffer him  
 to come within your Countrey. To this Exhor-  
 tation, your answere was, That in the carriage  
 of this businesse, all due obseruance and regard  
 should be had vnto his Maiestie. Neuerthelesse  
 so it is, that his Maiestie hath receiued so little  
 respect heerein, as that instead of debarring  
 Vorstius from comming into the Countrey  
 (which

(which euen by the lawes of friendship his Ma-  
iestie might haue required) the proceedings haue  
beene cleane contrary; for hee is suffered to come  
vnto Leyden, hath beene receiued there with  
all honour, hath there taken vpon his habitation,  
where hee is treated and lodged in the qualitie of  
a publique Professour. His Maiestie then per-  
ceiuing, that his first motion had so little pre-  
uailed, thought good to write himselfe a Letter  
vnto you, to the same purpose, full of zeale and  
affection, perswading you by many reasons there  
set downe at length, not to staine your owne ho-  
nour, and the honour of the reformed Churches,  
by calling vnto you that wretched and wicked  
Atheist. These Letters were presented in this  
Assembly the fifth of Nouember, a great num-  
ber of the Deputies of the Townes of Holland  
being then present; At which time (as I was  
commanded by his Maiestie) I used some speech  
my selfe to the same effect. Some 6. weeks after,  
I receiued an Answer to my Proposition, but an  
Answer confused, ambiguous and wholly imper-  
tinent, by which I haue reason to conceiue, that  
there is no meaning at all to send Voetius away,  
who is at this present in Leyden, receiued and

acknowledged, respected and treated as publique Professor, whether it be to grace that Vniuersitie in stead of the deceased Ioseph Scaliger, I cannot tell, or whether it be to giue him meanes to doe more mischief in secret, which perhaps for shame hee durst not in publique: For these reasons, according vnto that charge, which I haue receiued from the King my Master, I doe in his name, and on his behalfe Protest in this Assembly, against the wrong, iniurie, and scandall done vnto the reformed Religion by the receiuing and reteining of Conradus Vorstius in the Vniuersitie of Leyden, and against the violence offered vnto that Alliance which is betwixt his Maiestie and your Prouinces; the which beeing founded vpon the preservation and maintenance of the reformed Religion, you haue not letted (so much as in you lies) absolutely to violate in the proceeding of this cause. Of which enormous indignities committed against the Church of GOD, and against his Maiesties person, in preferring the presence of Vorstius, before his Amitie and Alliance, the King my Master holdes himselfe bound to bee sensible, and if reparation thereof be not made,

and

and that speedily ( which cannot be by any other meanes then by sending Vorstius away ) his Maiestie will make it appeare vnto the world by some such Declaration, as hee will cause to bee Printed and published, how much he detests the Atheismes and Heresies of Vorstius, and all those that maintaine, fauour and cherish them. This is my charge, which if I had failed to performe, I had failed in my duetie, both towards the Service of G O D, which is now in question, as also towards the honour of the King my Master, who will alwayes be ready to maintaine the puritie of the reformed Religion, though it were with the profusion of his owne blood, the blood of his children, and Subiects.

This Protestation being made, the States after some deliberation, framed Vs an answer in these termes : That howsoever His Maiestie of GREAT BRITAINE had not yet receiued that contentment which Hee might expect in this businesse of Vorstius; neuerthelesse, they did not doubt, but that at the Assembly of the States of Holland in February next, His Maiestie should receiue entire satisfaction. Which answer gaue some  
life

life to Our hope, that at the said assembly of the States, to bee holden the fiftenth day of the next moneth of Februarie, G O D will vouchsafe so to open the eyes of those of *Holland*, as that they may be able to discern, what a Cockatrice egge they hatch within their bosome, and that (seeing the smooth speeches of *Vorstius* doe but verifie the old Prouerbe, *Latet anguis in herbâ*, There lurkes a snake in the grasse,) they will at that assembly resolute to purge their Territories from the poison of his Heresie. We mention *Holland*, because the other Provinces, namely *Frizeland* and *Zeland*, and some part of *Holland* likewise, are already so distasted with his Heresies, as of themselves they haue desired *Holland* to banish him out of the Countrey.

And certainly We are no lesse sorie, then amazed, that the *Curators* of *Leyden*, (as appeareth by a long letter which they haue written to the States Ambassador resident with Vs) can haue their vnderstanding so stupified, as to haue made choice of the person of *Vorstius* for a man well qualified, to appease

appease the Schismes and troubles of their Church & Vniuersitie, and as an apt instrument of peace. For to shew their blindnes in this, they need no other answer, then, *Exitus acta probat*, The issue tries the action; Seeing to Our great grieve it cannot be denied, but that there hath bene more distraction of spirits, and a greater diuision in their State since the comming of *Vorstius*, then was for many yeeres before: witnesse so many Bookes and Accusations written against him, and his answeres thereunto; witnesse also the protestation of a great number of Professors of *Leyden* against him, and many of the principall members, as well Prouinces as Townes of the Vnited body of that State, who haue accused him as before We haue said. So as if for that purpose onely, they brought him vnto their Vniuersitie, they must needs acknowledge it hath had a very unhappie successe.

**H**Auing now finished the discourse of Our whole proceeding in this cause, from the beginning vntill this present, It remaineth that Wee set downe the rea-

sons which perswaded Vs to ingage Our selues in *alienâ republicâ* in a busines of this nature. But Wee haue done that already, although but summarily, and by the way: For in that place where Wee make mention of the bookes of *Vorstius* which were brought into Our Kingdome, Wee yeeld three Reasons, which mooued Vs to take this cause to heart; First, the zeale of Gods glory, to whom Wee are so much bound: Secondly, charitie towards Our next neighbours and Allies: and Thirdly, the iust reason Wee had to feare the like infection within Our owne Dominions.

As concerning the Glory of God; If the subiect of *Vorstius* his Heresies had not bene grounded vpon Questions of a higher qualitie then touching the number and nature of the Sacraments, the points of Iustification, of Merits, of Purgatorie, of the visible head of the Church, or any such matters, as are in controuersie at this day betwixt the Papists and vs; Nay more, If hee had medled onely with the nature and workes of GOD *ad extra*, (as the Schoolemen

men speake,) If (We say) he had soared no higher pitch (although Wee should haue bene very sory to see such Heresies begin to take roote amongst Our Allies and ancient confederates;) Neuertheles, We do freely professe, that in that case We should neuer haue troubled Our selues with the busines in such fashion, and with that feruencie as hitherto Wee haue done. But this *Vorstius* mounting aloft like an *Anti-S. Iohn* with the wings of the Eagle, vp to the Heauens, and to the Throne of GOD disputing of his Sacred and ineffable Essence, *Quæ tremenda & admiranda est, sed non scrutanda*, Which is to be trembled at, and admired, but not to be searched into; confounding *infinitie*, (one of the proper attributes of GOD,) and *immensitie*, (sometime applied to creatures,) the *essence* and *substance*, with the *hypostasis*, disputing of a first and second *creation*, *immediate* and *mediate*, making GOD to be *quale* and *quantum*, changing *eternitie*, into *euiternitie*, teaching *eternitie* to consist of a number of ages, and in the end as a sworne

enemie not onely to Diuinitie, but euen to  
 all Philosophie, both humane and naturall,  
 denying G O D to be *Actus purus*, and void  
 of qualities, but hauing in some sort (with  
 horror be it spoken) *aliquid diuersitatis aut*  
 “ *multiplicitatis in se ipso, etiam principium cuius-*  
 “ *dam mutabilitatis*; That is to say, Some kind  
 “ of diuersitie or multiplicitie in himselfe, yea  
 euen a beginning of a certaine mutabilitie:  
 Let the world then iudge whether We had  
 not occasion herupon, to be moued, not only  
 as one that maketh profession of the reformed  
 Religion, but as a Christian at large;  
 yea, euen as a *Theist*, or a man that acknow-  
 ledgeth a G O D, or as a *Platonique* Philo-  
 sopher at the least.

Secondly, for the Charitie which Wee  
 owe to Our neighbours and Allies; the  
 Charitie of euery Christian ought to ex-  
 tend to all men, but *especially towards*  
*them that be of the Household of faith*. The  
 States then being not onely Our confede-  
 rates, but the principall bond of Our con-  
 iunction being Our vniformitie in the true  
 Religion, Wee had reason to admonish  
 them,

them, not to permit such dangerous Heresies to spring, and take root amongst them, which being once suffered, could produce no other effects, then the danger of their soules. a rent betwixt them and all other Christian Churches, and at the last a rupture and diuision in their Temporall State, which (next vnder God) can be maintained by nothing but Vnitie. To which resolution We were the rather induced by the example of diuers other Prouinces vnder the dominion of the said States, who did accuse *Vorstius*, and perswaded *Holland* to send him away out of their countrey, as before We haue declared.

It is true, that if *Vorstius* had bin a natieue of *Holland*, as *Iohn* of *Leyden* was, it had bin sufficient for Vs to haue giuen the a generall warning of the danger, and then to haue referred it vnto themselves, to take such course therein, as to them should seeme conuenient. But this *Vorstius* being a stranger, and sent for out of an other Countrey to instruct their youth, hee can challenge no such priuiledge by reason of his birth, but that the States may lawfully discharge him,

whensoever they please. And for his profession, it is (without doubt) lesse dangerous, to suffer a thousand Lay Heretiques to live in a Common wealth (for that is but matter of policie, so long as they offend not in their speech, and seduce not others,) then to have so much as one Doctour that may poison the youth. For, *Quo semel est imbuta recens servabit odorem Testa diu*; The vessel will taste a long time after of that liquor wherewith it is first seasoned; And what shall become of the litle brookes, if their Fountaine be corrupted?

And from hence is deriued our third reason which perswaded vs to meddle in this busines. For if generally the youth of those Countreys our neere neighbours should happen to be infected, in what danger then were We? especially seeing so many of the yonger sort of Our Subiects doe repaire for learning sake to the Vniuersitie of *Leyden*: an Vniuersitie of long time famous, but so much the more renowned, for that, within our remembrance, it hath bin adorned with those two excellent personages *Scaliger* and *Iunius*.

*Iunius.* It is furthermore to be noted, that the spirituall infection of *Heresie*, is so much more dangerous, then the bodily infection of the plague, by how much the soule is more noble then the body, which caused the *Apostle S. Iohn*, when, entring into a Bath, he met there by chance *Cerintus* the Heretique, to turne backe againe vpon the suddaine for feare of infection. Now if that great *Apostle* the beloued of Christ did so much feare the infection of *Heresie*, as himselfe hath giuen vs a warning in one of his Epistles, *Ne dicas illi, Aue*; Bid him not God speed, haue not wee then much more cause to feare the corruption of the youth of our owne Kingdomes?

But We very well know, that some will say *Vorstius* is not rightly vnderstood; that some consequences are violently wrested out of his words, contrary to the intention of the Author; that those things which hee propounds scholastically by way of question, should not be taken for his owne resolution; and admit peraduenture he may haue spoken in some phrases *minus cautè*, not warily

rily enough, yet that is but *Logomachie*, contention about words, and ought not to bee imputed vnto him for *Heresie*; and besides that in his last workes, hee hath sufficiently purged himselte from all calumnies, and renounced all manner of *Heresies*.

To the first Obiection We answere, that Wee neuer accused him by consequences, but that Wee find his owne words and sentences full of *Heresies*:

To the second, concerning his questions or disquisitions (as he termeth them) Wee say, that in doubtfull matters, and where a man may resolute either one way or other, without danger of making shipwracke of Faith, it is not onely tolerable, but very commendable to propound questions or arguments, at leastwise in Schooles. But to deuise new questions vpon the principall Articles of our Faith, to enter not onely into the secret Cabinet of God, but to intrude our selues into his Essence, to prie into his most inward parts, and like the Physicians of *Pantagruel*, to visit with torch-light all the most hidden places in the Essence of God,  
We

We may boldly pronounce, *Omnia hæc ad destructionem, plane nihil ad edificationem*; All these things tend to destruction, and nothing surely to edification. *S. Augustine* speaketh against the curiositie of those people, who would needs know what God did before he made the Fabrique of the World. The Iewes during their integritie, did beare another maner of reuerence to the Diuinitie, who thought themselves dead, if once they should see God. And their great Lawgiuer *Moyse* could obtaine no more (notwithstanding his humble and instant request) then to see the hinder parts of God. So as to cal into question, or to make doubts of these high points of the Essence of God, of the *Trinitie*, of the *hypostaticall* Vnion in the person of CHRIST, or to speake of them in other termes then the Church of God hath vniformely established, and in all ages successiue approued, as it is contained in all the Orthodoxe Creeds, and declared in the foure first Councils, is by no meanes lawfull: And to make any question or disquisition vpon these high mysteries, is

as much in effect, as to make a contrary conclusion; and such a disquisition deserves the punishment of the Inquisition. *Non est bonum ludere cum Sanctis, multò minùs ergo cum Deo;* It is not good to jest with Saints, much lesse therefore with G O D: & one of the first verses which our little children are taught, is this: *Mitte arcana Dei, cœlūq; inquirere quid sit;* Let the secrets of G O D alone, and bee not too curious to inquire into heaven. For what difference is there I pray you, to say, it may be that such a Lady is a whore; or that there bee probable arguments to perswade vs that she is such a one; or to say absolutely that she is a whore? And (We imagine) *Vorstius* would not hold him for his friend, that should say it were a matter very disputable whether *Vorstius* were a damnable *Heretique*, and should goe quicke to Hel, yea or no: not that he did beleue him to bee such a one, but that there were many arguments probable enough to perswade a man to take him for no lesse. The nature of man, through the transgression of our first parents hath lost free-will, and retaineth not

now

now any shadow thereof, saving an inclination to euill, those onely excepted whome God of his meere grace hath sanctified and purged from this originall Leprosie. Inso-much as it is a very perilous thing to set a-broach these new and dangerous questions, although they be accompanied with good answeres. For the greatest part of the World, following the footsteps of our first Parents, are naturally inclined to choose the euill, and to leaue that which is good, and therefore the Diuine Poet *Du Bartas*, speaking of the destruction of *Sodome*, and loth to name the sinne for which it was destroyed, saith thus,

*De peur qu'en offensant des saints l'oreille tendre,  
Je ne les semble plus enseigner, que reprendre.*

For feare that in offending of good peoples tender eare,  
I rather seeme to teach them, then to wish them to forbear.

And there is a report, (I know not how true it is) that *Bellarmins* Bookes of Controuersie, are not very well receyued in *Italy*, because his obiections are too strong, and his answers too weake. In which qualitie, as also in one other, whereof we wil speake anon, *Vorstius* hath a certaine tincture of *Bellar-mine*.

To the third objection, where it is alleadged, that perhaps he hath not beene warie enough in some of his phrases of speech, and that it is but contention for words. To that we answer, as before we haue sayd, That it is in no sort lawfull to speake of those great Mysteries of the *Essence* of God, of the *Trinitie*, of the *hypostaticall* vnion of natures in the Person of *Christ*, or any such high points, vnlesse we vse the same phrases and manner of speech, which the Church of God hath alwayes vsed in speaking of the said Mysteries. They that will talke of *Chanaan*, must vse the language of *Chanaan*. And the sonnes of *Aaron* were seuerely punished, for presuming to bring strange fire vnto the Altar. By the difference of lesse then one letter, betweene *Siboleth* and *Shiboleth*, the ten tribes of Israel could discern their friends from their foes, and that by the pronuntiation onely: And the like difference of one little letter betwixt *homoousion*, and *homoiousion*, serued to make a distinction betwixt the enemies of *Christ* in the East Church, and the Church Orthodoxall.

As concerning the fourth and last excuse; namely, that *Vorstius* hath in his last Bookes sufficiently purged himselfe from these calumnies, and renounced all Heresies: Our answer is, That Wee would very heartily request the States in their next Assembly, seriously and advisedly to consider and obserue the style which he useth in his writings and excuses, and then shal they be able to iudge what kind of spirit it is that guideth his penne.

For, to beginne with the Preface of his Booke, intituled his *Christian and modest Answer*, he makes there so light reckoning of his questions before-mentioned, as if it were but about the tale of *Toby's* dogge. For in the second page of his sayd Preface, these be his words: *Omnis homo est mendax, immò Vanitate ipsa Vanior, solus verò Deus est verax, &c. Quod cum in omnibus magni momenti negotijs, tum maxime in sanctissimâ fidei causâ humiliter nobis semper agnoscendum est: ne videlicet quidquam quod primâ fronte nobis nouum, immò falsum, & absurdum videatur, facile damnemus, nec contra quicquid vulgò re-*  

*H* 3
ceptum

ceptum est, (in rebus præsertim abstrusis ac perplexis, nec tamen ad salutem scitu necessarijs) & quidem cum opinione præcisæ necessitatis, statim approbemus. In his talibus, si quis Regem, aut Principem, alioqui pientissimum, immò Reges, & Principes eiusmodi complures, (addo & Episcopos, seu Doctores Ecclesiæ, non dissimiles) aliquantulum errare dixerit, nihil opinor aduersus Regiam Maiestatem, nihil aduersus Principum, aut Episcoporum dignitatem reuerâ peccauerit, modò semper rationes suorum dictorum modestè reddere paratus sit. That is to say,

“ Euery man is a lyar, yea more vaine then vane-  
 “ nity it selfe, God onely is true, &c. Which  
 “ seeing wee ought euer humbly to acknow-  
 “ ledge in all great and weighty causes, most  
 “ of all ought we to confesse it in the most ho-  
 “ ly cause of our Faith: inso much as we should  
 “ not therefore easily condemne euery thing  
 “ which at the first seemes strange, yea false  
 “ and absurd vnto our eares, nor on the con-  
 “ trary side, ought wee forth-with to ap-  
 “ prooue, and that with an opinion of precise  
 “ necessitie, whatsoeuer is commonly recey-  
 “ ued, especially in matters abstruse and intri-  
 cate,

cate, whereof the knowledge is not necessa-  
 rie to saluation. In such poynts as these, it  
 any man shall say, that such a King, or  
 Prince, howsoever otherwise most godly  
 and religious, yea that many such Kings,  
 and Princes (nay, I will not except Bishops,  
 or the like Doctors of the Church) haue in  
 some sort erred, I am of opinion, he shall not  
 giue any iust cause of offence, either to the  
 Maiestie of Kings, or to the dignitie of Prin-  
 ces and Bishops, so as he bee alwaies ready  
 modestly to yeeld a reason for that which  
 he shall affirme. In which words, he main-  
 taineth two Principles: First, that euery man  
 is a liar, aswell in matter of faith, as in any  
 thing else; and next, that wee must not  
 euer esteeme the vulgar opinion, and that  
 which is generally receyued in matter of  
 Faith to bee the truest, nor alwaies con-  
 demne euery opinion for absurd, which at  
 the first seemes vnto vs vncouth, and new.  
 Now wee pray you obserue, that this man  
 is not accused of small scapes, and therefore  
 beeing not charged with lesser *peccadillos*,  
 then those which before wee haue mentio-  
 ned,

ned, it necessarily followes, that in his excuse he must vnderstand the same poynts whereof he is accused. And we hope by the mercie of God, that no Christian (wee speake in this particular, as well for the Papists, as for our selues) shal euer be found to erre in any of those maine poynts: at the least We will answer, (by the grace of God,) for one of those Kings whom hee names in generall. And as for his new opinions, which hee would so gladly vent abroad, the auncient Faith needes not be changed like an old garment, either in substance, or fashion.

Furthermore, in the third page of his Preface, he vseth these wordes, *Sed neque plures vno aliquo semper hic ditiores sunt. Nemo igitur vnus sibi arroget omnia. Nec numero plures vni alicui, singulare quidquam inuideant.* Neither are many men alwayes richer [in knowledge,] then some one man. Let not therefore any one man arrogate all things to himselfe. Nor let the greater multitude enuie a particular man, for hauing some singularity more then his fellowes. The true principle and foundation of the error of the *Anabaptists.*

*baptists*, taking away by this meanes, all manner of gouvernement from the Church. For hauing first ouerthrowne the Monarchicall power of the Pope, hee sweepes away next all manner of power both Aristocraticall and Democraticall from the Church, cleane contrarie to the Apostles institution, which ordeineth, that *the Spirits of the Prophets should be subiect to the Prophets*. For if one particular man may take vpon him such a singularitie as this, how shall he be subiect to General, National, and Synodical Councils? For straight will he say vnto them: Sirs, ye haue no authoritie to iudge mee, for I haue a singular gift aboue you all. And in the fift Page, these are his wordes: *Planissime enim persuasus sum, Serenissimo Regi nunquam in animo fuisse, nunquam in animo fore, alienae conscientiae (quod ne Apostoli quidem sibi unquam arrogarunt) siue directe, siue indirecte, siue per seipsum, siue per alios vllatenus dominari, vel fidem nostram vlli humane auctoritati alligare velle.* For I am absolutely

“ or indirectly, by himselfe, or by others, in  
 “ any sort to ouer-rule another mans con-  
 “ science, ( which euen the Apostles neuer  
 “ challenged to themselues ) nor did, or  
 “ will his Maiestie euer seeke to tie our  
 “ faith to any humane authority. Where-  
 by hee is plainly discovered, to bee resol-  
 ued not to bee subiect in any sort to the  
 iudgement of the Church, in those mat-  
 ters whereof he is accused. For hee knowes  
 too well, that the ancient Church hath esta-  
 blished vpon necessary consequences draw-  
 en from the holy Scripture, both a forme of  
 beliefe, and a forme of speech concerning  
 the holy Mysteries aforesaid: And this is the  
 reason why he will not in these points, sub-  
 mit himselfe to the iudgement of any mor-  
 tall man; But vpon this occasion in the 7.  
 page of his Preface, maintaines his Christi-  
 an libertie in this maner: *Qui quidem huma-  
 nas decisiones à Diuinis mysterijs scrupulosè se-  
 gregem; & praesertim in audaces Scholarum hy-  
 potheses, pro Christianâ libertate interdum di-  
 ligentiùs inquiram;* I who curiously make a  
 “ separation betwixt the iudgements of men  
 and

and the Diuine mysteries, and especially, according to Christian libertie, doe sometimes more narrowly looke into the bold suppositions of the Schoolemen. As if the Schoole Diuines had bene too ventrous, to explaine and to defend the Articles aforesaid, already so established by the Church: But we may truely wish in that point, as *Bellarmino* did touching *Caluin*: *Vtinam semper sic errassent Scholaſtici*; Would God the Schoolemen had alwayes so erred. For in the maine grounds of Christian Religion, they are worthy of all commendation. Reade *Aquinas* against the *Gentiles*. But in matters of controuersie, where they were to flatter the *Pope* in his resolutions, and to auow the new ordinances and traditions of their Church, there they yeelded (alas) vnto the iniquitie of the time, and the mysterie of iniquitie, which was euen then in working, got likewise the vpper hand ouer them. And as for this Christian libertie, which he doth vrge so much, certainly hee doth it with no other intention, but onely vnder this faire pretext, to haue the better

meanes, and with more latitude to abuse the world. For Christian libertie is neuer meant in the holy Scripture, but onely in matters indifferent, or when it is taken for our deliverance from the thraldome of the Law, or from the burden of humane traditions, and in that sense *S. Paul* speaketh in his Epistle to the *Colossians*, *Quare oneramini ritibus?* Why are ye burdned with traditions? But to abuse Christian libertie, in presuming to propound a new doctrine vnto the world, in point of the highest and holiest Mysteries of God, is a most audacious rashnesse, and an impudent arrogancie. Concerning which *S. Paul* saith, *Though an Angel from heauen, preach vnto you otherwise then that which wee haue preached vnto you, let him be accursed.* And *S. Iohn* likewise commandeth vs, that wee should not so much as say, *God speed* to that man which shal bring vs any other doctrine, as we haue obserued before.

Now to shew that he is a forger of new opinions, by which hee would faine make himselfe singular, see but his wordes immediately preceding those which a little before

tore we mencioned, where he boasteth, & is wonderfully in loue with a new name which he hath taken vpon himfelfe, that is to say, *Purius putius Euangelicus*, A mainly pure Gospeller; although indeed the word *pure* was neuer yet taken in a good part. For amongst the ancient *Heretiques*, there was a Sect that called themselues *Catharoi*, and there was also another Sect among the *Anabaptists*, that were called *Puritanes*, from whence the *Precisians* of our Kingdomes, who out of selfe-will and fancie refuse to conformance themselues to the Orders of our Church, haue borrowed their name. And for the word *Gospeller*, although it hath bene assumed in diuers places by some of our Religion, yet hath it this ill fortune, that it is more vsually receiued in those parts of *Hungary* and *Boheme*, where there are such infinite diuersities of Sects (agreeing in nothing but in their Vnion against the *Pope*) then in any other place. The holy Scripture it selfe in the *Actes of the Apostles*, mentioneth the name of *Christians*: and the ancient *Primitiue* Church did attribute vnto the faithfull, the

names of *Catholique* and *Orthodox*. So as for such a fellow as *Vorstius*, to affect new Titles for his Religion, it hath surely no good relish : his intention without doubt being no other, then by this meanes to make a distinction, and in time a rupture betwixt himselfe, and the *Orthodox* professors of our Religion. And for proote that he is stedfastly resolved to persist in all these nouelties, and not to retract any thing of that which hee hath written, see what hee saith in the last page saue one of his said Preface. *Opinor enim ipse (ut magni illius Erasmi verba hic æmuler) in libris meis nihil reperiri, quo deterior quispiam reddi possit.* For I am of opinion  
 “ (to vse the words of that great *Erasmus*) that  
 “ there is nothing to be found in my Bookes,  
 “ that can make any man the worse that  
 “ readsthem.

As for his Booke which followes this Preface, it verifies the Prouerbe, *Dignum patellâ operculum*, A couer fit for such a dish. For it is so full of distinctions, and sophistical euasions, so stufte with *As it weres*, in some sorts, in my sence and such words as these, as  
 euen

even in that poynt he hath also a tincture of *Bellarmino*. But God is *Vnity* it selfe, and *Veritie* is *One*, and naked, and in our vsuall manner of speech, we call it *the simple Verity*, but neuer was it yet called, *the double Veritie*.

Wee haue thought good to set downe here two places of his sayd Booke, that thereby the Reader may iudge of the rest; whereof one is in the twelfth page, in these words, *Argumenta quæ adferuntur à Patribus, vel à recentioribus Theologis pro eternâ Christi generatione, aut fallacia sunt, aut friuola*. The arguments which are vsed both by the Fathers and by the moderne Diuines, for the eternall generation of *Christ*, are either sophisticall or friuolous. These words (as he saith) he is charged to haue vsed, and hēe cannot bethinke him of any other euasion, but to adde the word *Quædam*, some arguments, &c. Now wee shall desire thee (good Reader) here to obserue, that this man condemning some arguments which the Fathers had gathered out of the holy Scripture, to prooue the eternall generation of *Christ*, as deceitfull and friuolous, he will be sure howsoever

not

not to alleadge any other arguments, either out of the Fathers, or of his owne brayne, which shall be stronger then those which he hath reiected. And in the same fashion hee behaues himselfe throughout his whole Booke: for we shew you this but for a scantling. In the other place, he directly denies, that euer he affirmed in his other Booke, that *Feare* and *Desperation* were incident to God: his wordes are these in the eighth page, *Nam metum & desperationem ne quidem vspiam nominaui.* For I did neuer so much as name *Feare* and *Desperation*, in any place. And yet neuertheless, let any man looke vpon his other Booke, pag. 114. & pag. 450. and he shall find two seuerall Discourses of a good length, concerning these two points. Herein hauing no other shift, hee betakes himselfe to an absolute and flat Negatiue. But to the intent, that the Reader may iudge of his manner of speaking through his whole last Booke intituled, *A Christian and modest Answer*, and how he playes the Sophister therein; wee haue set downe diuers of his phrases (in manner of a Table)

*Traſt. Theol.  
de Deo.*

Table) which We haue caused to be extra-  
sted out of his said Booke.

1. *Estne Deus essentialiter immensus, &  
ubiq. presens?*

<sup>a</sup> Nusquam disertè scriptum est, substantiam  
Dei simpliciter, seu quouis modo immensam  
& infinitam esse. <sup>b</sup> Et non pauca in S. Literis  
occurrunt, quæ contrarium, non dico clarè  
asserunt, sed tamen asserere videntur. Interim  
aliud est videri, aliud reverâ esse. Respondeo  
tamen ex sensu meo.

<sup>a</sup> Pag. 16. lin.

16.

<sup>b</sup> Pag. 16. l. 23

<sup>a</sup> Quoad Thesin, seu rem ipsam est.

Tamet si non quoad <sup>b</sup> specialem modum,  
seu <sup>c</sup> hypothesein scholasticam.

<sup>a</sup> Pag. 22. l. 23.

<sup>b</sup> Pag. 4. l. 19.

<sup>c</sup> Pag. 22. l. 26.

<sup>d</sup> Pag. 23. l. 1.

<sup>d</sup> Quæ tamen falsa non est, verùm aliquatenùs  
hactenus infirmius asserta, & sic aliquatenùs  
dubia.

*Is God essentially immense, and euery  
where present?*

*It is in no place clearely set downe, that the sub-  
stance of God is simply, and euery way immense, and  
infinite. And there be many places in the holy Scrip-  
ture, which (I doe not say, cleerely affirme) yet seeme  
to affirme the contrarie. In the meane time, it is one  
thing to seeme, and another thing to bee indeed. Yet  
in mine owne sence I answer thus:*

*Simply, and positively it is.*

*Howsoever, not in that speciall manner and sort as  
the Schoolemen hold.*

K

Which

*Which opinion, neuerthelesse, I doe not say is false, but I say it hath hitherto bene somewhat weakely prooued, and therefore in some sort doubtfull.*

2. *Estne in Deo quantitas?*

*Est, sed<sup>a</sup> non physica.*

*Verum<sup>b</sup> hyperphysica.*

*Attamen<sup>c</sup> nobis planè imperceptibilis, & merè spiritualis.*

<sup>a</sup> Pag. 2. l. 28.

<sup>b</sup> Pag. 23. l. 12.

<sup>c</sup> Pag. 2. l. 29.

*Is there Quantity in God?*

*There is, but not a naturall Quantity.*

*But a supernaturall.*

*Neuertheles, not possible to be perceyued by vs, but meereley spirituall.*

3. *Estne Deus infinitus?*

<sup>a</sup> Omnia Entia certam & definitam essentiam habent, id quod Deo ipsi aliquatenus aptare licet. <sup>b</sup> Deum quolibet sensu rectè infinitum dici non posse, quum infinitudo illa quæ definitioni certæ opponitur in Deum reuerà non cadat.

<sup>a</sup> Pag. 3. l. 16.

<sup>b</sup> Pag. 3. l. 18.

*Is God infinite?*

*Euery thing that hath a beeing hath a certaine and definite Essence, which may be applyed in some kind vnto God. That God cannot rightly in euery sence be sayd to be infinite, seeing that infinitenes which is opposite to certaine definitenes, cannot indeed be attributed vnto God.*

4. *Estne*

4. *Estne Deus in aliquo loco?*

Est, sed non <sup>a</sup> physico;

Verùm in spatio abstractissimè sumpto, quod  
Deus suo divino modo adimplet.

*Is God in a place?*

*He is, but not in a naturall place;*

*But in spatio abstractissimè sumpto, which  
God after his divine manner doth fill.*

<sup>a</sup> Pag. 3. l. 12,  
23.

5. *Estne Deus corporeus?*

<sup>a</sup> Propriè loquendo minimè corporeus est.

<sup>b</sup> Sed tamen nihil absurdi erit, si Deo (impro-  
priè loquendo) corpus ascribamus, <sup>c</sup> nempè  
quatenus vocabulum Corporis impropriè &  
latissimè pro verâ substantiâ <sup>d</sup> non prorsus  
absurdè sumitur, <sup>e</sup> juxta latam significatio-  
nem, quæ figurata, & impropria, seu mauiis  
catachrestica est.

<sup>a</sup> Pag. 3. l. 34.

<sup>b</sup> Pag. 15. l. 6.

<sup>c</sup> Pag. 4. l. 3.

<sup>d</sup> Pag. 15. l. 14.

<sup>e</sup> Pag. 15. l. 10.

& 3.

*Hath God a body?*

*If we will speake properly, he hath none.*

*Yet is it no absurdity, speaking improperly, to a-  
scribe a bodie unto God, that is to say, as the word  
Body is taken improperly and generally, (and yet  
not very absurdly) for a true substance, in a large  
signification which is figurative, and improper,  
or (if you will) abusive.*

6. *Estne Deus compositus è materiâ*

*& formâ?*

<sup>a</sup> Nullo modo, propriè loquendo. Est tamen in  
sensu quodâ improprio, vel, si mauiis, per <sup>κατα-</sup>  
<sup>23<sup>η</sup></sup> quandam, per quam vocabulū Corporis,

<sup>a</sup> Pag. 5. l. 3.

item quasi materiæ & formæ, seu quasi compositionis ex genere & differentiâ, aliquando eidem attribui posse non immeritò alicui videatur.

*Is God compounded of matter and forme?  
By no meanes, speaking properly: Although it be true in a certaine improper sence, or (if you please) by a certaine Catachresis, by which the word Bodie, and as it were matter and forme, or as it were a Composition ex genere & differentia, may sometimes seeme to some (and not without cause) to be fitly attributed to God.*

7. *Estne Deus immutabilis, ut essentiâ, sic voluntate?*

<sup>a</sup> Pag. 15. l. 15.

Non est <sup>a</sup> ut essentiâ, sic voluntate;  
id est, non est æqualiter.

*Is God vnchangeable in his Will, as he is in his Essence?*

*Hee is not vnchangeable in his will, as he is in his Essence. That is, not alike vnchangeable in the one, as he is in the other.*

8. *Estne Deus subiectus accidentibus?*

<sup>a</sup> Pag. 7. l. 8.

<sup>a</sup> Non vllis veris.

<sup>b</sup> Pag. 7. l. 9.

<sup>b</sup> Tamen si per liberam voluntatem quædam accidentia latissimè sic dicta, tum ad se, tum in se recipit Deus.

*Is God subiect to accidents?*

*Not to any true accidents.*

*Al-*

*Although God doth by his free will take to himselfe, and into himselfe, certaine accidents, so called in the largest sense.*

9. *An Deus per discursum conijcit de futuris?*

Interdum, <sup>a</sup> aliquatenus, <sup>b</sup> discursum quendam instituit, & quali de incertis conijcit, <sup>c</sup> sed improprie & metaphoricè, citraque omnem imperfectionem.

<sup>d</sup> Conijcit autem non coniecturâ qualis hominum esse solet, sed planè diuinâ.

*Doth God coniecture of things to come by discourse?*

*Sometimes, in some sort, he frameth to himselfe a certaine discourse, and doth (as it were) coniecture of things uncertaine, but improperly and metaphorically, and without all imperfection.*

*And he doth coniecture not in such sort as men doe, but after a meere divine manner.*

10. *Affectus amoris, odij, &c. Deone proprie attribuuntur?*

Proprie; sed <sup>a</sup> ut pro veritate potius, quàm pro vilitatè nobisque notà proprietate accipiendum sit.

<sup>b</sup> Nulli affectus cum humanâ infirmitate conjuncti proprie Deo attribuuntur; verè tamen, & suo modo proprie, hoc est, pro suâ, non pro naturæ nostræ proprietate.

<sup>a</sup> Pag. 7. l. 14.

<sup>b</sup> Pag. 8. l. 9.

<sup>c</sup> Pag. 7. l. 12.

<sup>d</sup> Pag. 8. l. 1.

<sup>a</sup> Pag. 8. l. 16.

<sup>b</sup> Pag. 9. l. 1.

*The affections of loue, hatred, &c. be they properly attributed vnto God or not?*

*Yes, but so as ye take it rather for a verity, then for that property which is vulgarly understood and knowne vnto vs.*

*No affections accompanied with humane infirmity are properly attributed vnto God: yet truly, and in his owne kind properly, that is to say, as they are proper to his nature, and not to ours.*

*11. Pater, habetne peculiarem quandam, seu quasi restrictam essentiam?*

*a Pag. 21. l. 13*

*a Vox essentia, perinde vt Entis, amplissimam significationem habet, & sic nihil omnino vetat vtramque non minus ad personas divinas, quam ad ipsam Deitatis naturam in sano sensu referri.*

*Hath the Father a certaine peculiar, or (as it were) limited Essence?*

*The word Essence, as well as Ens, hath a very large signification, and we may apply both of them safely, in a good sence, as well to the Diuine Persons, as to the nature of the Deity it selfe.*

*12. Suntne Patrum argumenta friuola, pro aeterna Christi generatione?*

*a Pag. 14. l. 3.*

*Siquidem a vnica vox [quædam] ab initio inferatur, argumenta à Patribus hætenus aptata, aut fallacia, aut friuola sunt.*

*Be*

*Be those arguments which the Fathers haue  
vsed to prooue the eternall generation  
of Christ, friuolous or no?*

*If this one word [quædam, some,] were added to the  
beginning of that position, it were then true, that  
the arguments which the Fathers haue at any time  
applyed to prooue the eternall generation of Christ,  
are either deceitfull, or friuolous.*

*13. Estne in Deo visio presentium, & præterito-  
rum magis certa, quàm futurorum præuisio?*

<sup>a</sup> Nota modestiam meam in verbo [videntur,]  
opinionem duntaxat probabilem hîc afferri,  
non autem dogmaticam assertionem.

<sup>a</sup> Pag. 18.l.  
19, 20.

Futura <sup>b</sup> contingentia (comparatiuè lo-  
quendo) etiam coram Deo dici possunt mi-  
nus certa quàm præterita, & præsentia.

<sup>b</sup> Pag. 18.l. 29.

*Whether doth God see things past and present, more  
certainly then things to come?*

*Note here my modestie in this word [videntur] for  
in this place I deliuer onely a probable opinion, and  
not a dogmaticall assertion.*

*Things future contingent (speaking comparatiue-  
ly) may be sayd to be lesse certaine, euen vnto God,  
then things past, and present.*

By this may the Reader manifestly dis-  
cerne, that there is nothing which a man  
speaking in this fashion shall not bee able to  
maintaine, and by this meanes easily proue  
*quidlibet ex quolibet.* And certainly his ma-  
ner

ner of excuses and euasions are framed iust after the mould of the ancient Heretiques, and namely of *Arrius*, and *Paulus Samosatenuus*, when they saw themselves pinched with the Arguments of the *Orthodox* Church, and had no power to resist. The same also doth more plainely appeare by an other little booke which hee hath published, intituled *Theologicall positions*, which booke hee hath made of purpose to blind the world withall; because they are indeed but the same *Theses* or *Positions*, vpon which he hath disputed in his first wicked booke, that beareth the title *Of God and his Attributes*. For in the *Theses* themselves there is but litle harme, but in his disputations thereupon are couched all the horrible Heresies : And therefore in this booke hath hee published onely his *Theses* which are iustificable ; and left out his disputations vpon the *Theses*, wherein all the poison is contained. It is moreouer somewhat suspicious in such a tainted person as hee is, that in an Appendix which hee hath placed at the end of his *Theses*, he taketh occasion to name a number of Heretiques who are  
ad-

aduersaries to the doctrine of his *Theses*, and those especially who haue erred concerning the Diuinitie, Humanitie, Person, or Office of CHRIST, as the *Ebionites*, *Cerinthians*, *Arrians*, *Praxians*, *Sabellians*, *Marcionites*, *Manichees*, *Docites*, *Apollinarists*, *Mennonites*, *Swenkfeldians*, *Nestorians*, *Monothelites*, *Eutychians*, *Monophysites*, *Jews*, *Millenaries*, *Papists*. Amongst which rabble he doth not once make mention of *Paulus Samosatenus*, nor of *Photinius*, who succeeded him as well in his Bishopricke as in his error: Yet neuertheles it is reported, that *Vorstius* in his heart is not very farre from their erroneous opinion.

Now in the preface of this litle booke he hath taken vpon him very succinctly to make answere to fise Articles which he confesseth were laid to his charge; by which answere, in Our opinion, he discouers himselfe very plainly.

The first point is, That he was once accused ( as himselfe saith ) of the *Samosatenian* Heresie, because he had sometime both written and receiued letters from diuers of that Sect; which he confesseth he did indeed in

his youth, to this end, that by that meanes he might the more easily come by some of their bookes, but that afterward he did forbear all correspondencie with them. First of all then, We would be glad to know why hee forgot the Heresie of *Samosatenus* in his *Appendix*, where he names so many others, and yet confesseth in the Preface of his said Booke that he himselfe was accused of that errour. Secondly, to what end had he in his youth so great trafique with these Heretiques? was it to enable him the better to confute them? Wee heare him not say so much, as indeed it was neuer his end. Surely this fellow would be an excellent censer of a Pesthouse, for he feares no infection: *Picem contrectare non timet*, hee dares handle any pitch: And yet for all that, the Prouerbe is true, *Qui ambulat in Sole, colorabitur*, He that walkes in the Sun-shine, shall be Sun-burnt. It followeth then, seeing his intention was not to arme himselfe against them, that it must be of necessitie to make himselfe worthy of their Schoole, the which hee almost confesseth in the last words of his Answer to

to that point, where he saith thus ; *Non enim (quod multi solent) alienis sensibus hic fidendum putavi, aut temere quidquam in causâ fidei dam-*  
*nandum.* For I doe not thinke it fit (as ma-  
 ny others doe ) to rely in these cases vpon  
 other mens constructions, or rashly to con-  
 demne any thing which concernes matter  
 of Faith.

To the second Article of his accusation, he  
 confesseth that he gaue some of his *Samosa-*  
*tenian* bookes vnto his schollers ; Surely, a  
 goodly gift : But the caution was prettie  
 which hee gaue withall vnto them when  
 hee deliuered them the bookes ; which  
 was that they ought to reade them with  
 iudgement, not rashly reiecting the do-  
 ctine commonly receiued. What an Epi-  
 thite is here for our holy *Orthodoxe* faith, to  
 terme it no otherwise then the doctrine  
 commonly receiued ? And as for his cau-  
 tion, not rashly to forsake the old doctrine,  
 it is no more then the Turkes would giue  
 vnto any Christian, that should suddenly  
 offer to become a Mahometist. Nay what  
 Christian did euer sollicite a Pagan, or He-  
 retique

retique to bee conuerted, but with this caution? Who would perswade a man to receiue the holy Sacrament rashly? *S. Paul* commands euery man to examine himselfe diligently, before hee come to that holy Table. But on the other side, an *Orthodox* Christian would in this case haue said to his  
 “schollers: If you will reade these wicked  
 “bookes, reade them with horroure and de-  
 “testation, and with an intent to arme your  
 “selues against such wiles and subtilties of Sa-  
 “than, and withall pray vnto G O D to keepe  
 “you constant in the holy Catholique and  
 “*Orthodox* Faith, that these Heresies may  
 “haue no power once to mooue you, tru-  
 “sting in his mercie, and not in your owne  
 “strength.

To the third Article, he confesseth that his schollers did publish bookes of the *Soci-  
 nian* Heresie; and his excuse is, that it was without his knowledge: But howsoeuer, he condemnes them not for hauing done it: onely this he saith, That they declared vpon their oathes, they did not fauour the Heresie.

To

To the fourth point, hee confesseth that about ten yeeres since, he wrote a booke *De Filiatione Christi*, (for which Title onely, an Authour, so suspected as he, is worthy of the fagot,) and all his excuse is, That hee wrote an Epitome vpon *Bellarmino*. Wee doubt not but hee did it for his recreation. Forsooth, a pretty conceit. Yet it appeares not by his wordes, that he detests the subiect of that Booke: but saith, That no man can thereby coniecture what his opinion is of that argument, no more then they can vpon his Epitome of *Bellarmino*, which was likewise his worke. For to condemne it, had bene contrary to that which hee auowed in his other booke, neuer to repent himselfe of any thing that hee hath once written, as already We haue obserued.

As for the fift and last point, he will neither confesse, nor deny the accusation: onely he saith, That a certaine booke intituled *Dominicus Lopez*, which is (as we haue heard) a very blasphemous Treatise, was suppressed by him *pacis ergo*, for peace sake; but hee is so farre from condemning it, as that hee al-

leadgeth, the booke hath bene maintained by others, which in time shall appeare.

Two things are here to be obserued; First, that he suppressed it *pacis ergo*, for quietnes sake; Not therefore for the wickednes of the subiect; The next, that in his due time: the trueth thereof shall appeare. In which last point onely, Wee will willingly ioyne with him, beseeching Our good G O D, for his C H R I S T S sake, that he will bee pleased to discover the trueth of this mans intentions, as well for his owne Glory, as to purge the scandall, and to auoyd the danger which may ensue vnto Christendome, by the dar-  
nell of Heresies which he hath sowne.

It is therefore to bee noted, That to all these five Articles his answeres are so feeble and weake, as in three of them Wee haue found him *plane confitentem reum*, plainly pleading guiltie; blanching it onely with some poore excuses. And to the other two points his answeres are doubtfull; yet neither condemning the act of his schollers, nor the last wicked booke called *Dominicus Lopez*.

Having

Having now therefore briefly laied open the subtilties, friuolous distinctions, and excuses of the said *Vorstius*, Wee will conclude this point with this protestation; That if he had bin Our owne Subject, We would haue bid him *Excrea*, spit out: and forced him to haue produced, and confessed those wicked Heresies, that are rooted in his heart. And in case he should stand vpon his Negative, We would entoyne him to say (according to the ancient custome of the Primitive Church in the like cases of Heretiques) *I renounce and from my soule detest them: Anathema, Maranatha* vpon such and such Heresies; And not to say, *For peace sake I caused this booke to bee suppressed, And these bookes are to be read with great iudgement and discretion.* *S. Hierome* liketh not that any man should take it patiently, to be suspected of Heresie.

And now to make an end of this Discourse, Wee doe very heartily desire all good Christians in generall, and My Lords the States in particular (to whom the managing of this affaire doeth most specially belong)

belong ) to consider but two things ; First what kinde of people they bee that slander Vs, and Our sincere intention in this cause. And next, what priuate interest Wee can possibly haue (in respect of any worldly honour or aduancement ) herein to engage Our selues in such sort as We haue done.

Concerning the first point, There are but three sorts of people, that seeke to caluminate Vs vpon this occasion : That is to say; either such as are infected with the same, or the like Heresies, wherewith *Vorstius* is tainted, & *ideo fouent confimilem causam*, and therefore doe maintaine the like cause : or else such as be of the Romane Religion, who in this confusion, & libertie of prophesying would thrust in for a part; conceiuing it more reasonable, that their doctrine should bee tolerated by those of Our Religion, then the doctrine of *Vorstius*: or else such, as for reason of State enuie peraduenture the good amitie & correspondencie which is betwixt Vs, and the Vnited Prouinces.

Touching our owne interest, the whole course of our life doth sufficiently witnesse, that

that we haue alwayes bene contented with that portion which G O D hath put into our hands, without seeking to inuade the possessions of any other. Besides in two of Our Bookes, aswell in Our *Basilicon Doron*, as in the Preface to our *Apologie*, we haue shewed the same inclination. For in the first booke, speaking of warre, wee say that a King ought not to make any inuasion vpon anothers Dominions, vntill Iustice bee first denied him. And in the other Booke, hauing shewed the vsurpation of the *Pope*, aboue all the Kings and Princes of Christendome, Our conclusion is, that we will neuer goe about to perswade them to assault him within his Dominions, but onely to resume, and preferue their owne iust priuiledges from his violent intrusion. So as (thanks be to G O D) both our *Theorique* and *Practique* agree well together, to cleare vs from this vniust and slanderous imputation. And as for the States in particular, it is very vnlikely that We who haue all our life time held so strict an Amitie with them, as for their defence we haue bene contented to expose the

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lives of many of Our Subjects of both Nations, would now practise against their State, and that vpon so poore a subiect as *Vorstius*: especially, that so damnable a thing could euer enter into Our heart, as vnder the vale and pretext of the glory of GOD, to plot the aduancement of Our owne priuate designs.

The reasons which induced Vs to meddle in this businesse, We haue already declared. We leaue it now to his owne proper Iudges to consider what a nurfling they foster in their bosome: A Stranger, bred in the *Soci- nian heresie* (as it is said;) often times accused of *Heresie* by the Churches of *Germany*; one that hath written so wicked and scandalous Books; mainteining and seriously protesting in the preface of his *Apologie* to the States, for the libertie of prophesying; and twise or thrise insisting vpon that libertie in the Preface of his *Modest Answer* (a dangerous and pernicious libertie, or rather licentiousnesse, opening a gap to all rupture, Schisme, and confusion in the Church;) yea hauing had some disciples that be *Heretiques* themselves,  
and

and others that accuse him of heresie. And though there were no other cause then the feely and idle shifts wherewith he seekes to defend himselfe in his last bookes, it were enough to conuince him, either to haue maintained a bad cause, and in that respect worthy of a farre greater punishment then to be put by his place of *Professor*; or at the least to be a person vnworthy of the name of a *Professor* in so famous an *Vniuersitie*, for hauing so weakly maintained a cause that is iust. For Our part, GOD is Our witnesse, We haue no quarrell against his person; he is a Stranger, borne farre from our Dominions: he is a *Germane*, and it is well knowen, that all *Germanie* are our friends, and the most part of the great Princes there, bee either neerely allied vnto Vs, or our Confederates: he doth outwardly professe the same Religion which we doe: he hath written against *Bellarmino*: and hath not mentioned Vs, either in speech or writing (for any thing wee know) but with all the honour and respect that may bee. GOD knowes, the worst that Wee doe wish him is; that hee

may sincerely returne into the high beaten path-way of the *Catholique* and *Orthodoxall* Faith.

And for My Lords the States (seeing We haue discharged Our conscience) We will now referre the managing of the whole Action vnto their owne discretions. For Wee are so farre from prescribing them any rule herein, as Wee shall be very well contented (so as the businesse bee well done) that there be euen no mention at all made of Our intercession, in their publique Acts or Records. Their maner of proceeding, Wee leaue absolutely to their owne Wise-domes. *Modò prædicetur Christus*, so as CHRIST be preached, let them vse their owne formes in the Name of GOD. For Wee desire that GOD should so iudge Vs at the last Day, as Wee affect not in this Action any worldly glory, beseeching the Creator so to open their eyes, to illuminate their vnderstandings, direct their resolutions, and, aboue all, to kindle their zeale, sanctifie their affections, and at the last so to blesse their Actions and their proceedings in  
this

this cause, as the issue thereof may tend to his Glory, to the comfort and solace of the Faithfull, to the honour of our Religion, to the confusion and extirpation ( at the least profligation ) of Heresies, and , in particular, to the corroboration of the vnion of the said Prouinces.



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